

**LETTER TO THE PEOPLE OF QASIM**

Taken from:

*AD-DURAR AS-SANIYYAH FIL-AJWIBAH AN-NAJDIYYAH*

**By Muhammad b. ‘Abdil-Wahhab**

**CARAVAN OF LIGHT PUBLICATIONS**

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**In the name of Allah, the Gracious, the Merciful**

From the Shaykh Muhammad b. ‘Abdil-Wahhab, to those from the people of Qasim, who have asked regarding his ‘aqidah.

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### **In the name of Allah, the Gracious, the Merciful**

May Allah, whoever is present from the angels, and you, testify, that my 'aqidah is in conformity with 'aqidah of the saved sect – the people of sunnah and the jama'ah, from iman in Allah, His angels, His Books, His Messengers, resurrection after death, and iman in qadar – both evil and good; and from iman in Allah: Iman in whatever He has described Himself with in His Book upon the tongue of His Messenger – may His salah and salam be upon him – without any tahrif or ta'til, and I believe regarding Allah – glory be to Him, the Highest – that nothing is similar to Him, and He is the all-Hearing, all-Seeing. And I do not take away from Him what He has described Himself with, and I do not take His words from their proper places, and do not deviate (commit ilhad) in His names and ayat, and do not ask about their howness (takyif), and I do not draw similarities between His – the Highest – attributes and those of His creation; Because He – the Highest – has no namesake to Him, and no match to Him, and no equal to Him, and no similitude to His creation.

For verily He – glory be to Him - is Most Knowledgeable of Himself and other than Him, and is truest in His saying, and best in His speech. And He has stripped Himself of what the opponents have described Him with from the people of takyif and tamthil; and what the deniers have denied of Him from the people of tahrif and ta'til, when He said: **“Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the ‘alamin.”** (as-Saffat 180-182)

And the saved sect is in the middle in the chapter of the actions of the Highest between the Qadariyyah and the Jabriyyah, and in the middle in the chapter of the promise of Allah between the Murji'ah and the Wa'idiyyah, and in the middle in the chapter of iman and din between the Haruriyyah and the Mu'tazilah, and between the Murji'ah and the Jahmiyyah; and they are in the middle in the chapter of the companions of the Messenger of Allah – may the salah and salam of Allah be upon him – between the Rafidhah, and the Khawarij.

And I believe that the Qur'an is the speech of Allah, revealed and not created, from it is the beginning and to it is the return; and that He has spoken it in truth, and revealed it upon His slave and Messenger, entrusting him with His

revelation, and making him the deputy between Him and His slaves, our prophet Muhammad – may His salah and salam be upon him – and I believe that Allah does as He pleases, nothing takes place except by His iradah, and nothing escapes His mashi’ah, and there is not a thing in His creation that would escape His estimation, and nothing proceeds except by that it is managed by Him, and nothing deviates from His exact Qadar, and nothing does not go beyond what He has written in the Tablet.

And I have iman in everything that the prophet – may the salah and salam of Allah be upon him – informed us of what is to come after death, so I believe in the torment of the grave and its reward, and I believe that the souls return to their bodies, so that mankind be raised (back alive) by the Lord of ‘alamin barefoot, naked, and uncircumcised, that the sun will be close to them, the scales will be raised, and the actions of the slaves will be weighted on them. **“And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.”** (al-Mu’minun 102-103) And books (of account) will be distributed, so some will be given their book in their right hand, and some in their left hand.

And I believe in the Hawdh of the prophet Muhammad – may the salah and salam of Allah be upon him – on the Day of resurrection, whose water is whiter than milk, and sweeter than honey. Its vases are like the number of stars in the sky, and whoever drinks from it will never feel thirsty again after that. And I believe that the sirat is placed over jahannam, and mankind will pass over it according to their deeds.

And I believe in the intercession of the prophet – may the salah and salam of Allah be upon him – and that he is the first intercessor, and the first to be granted intercession; and that none be excluded from the prophet’s – may the salah and salam of Allah be upon him – intercession, except the people of bid’ah and misguidance, and that it will not take place except for whom Allah gives permission and is pleased with, as He – the Highest – said: **“and they cannot intercede except on behalf of one whom He approves.”** (al-Anbiya’ 28) And His – the Highest - saying: **“Who is it that can intercede with Him except by His permission?”** (al-Baqarah 255) and His – the Highest – saying: **“And how many angels there are in the heavens whose intercession will not avail at all**

**except [only] after Allah has permitted [it] to whom He wills and approves.”** (an-Najm 26) And He is not pleased with anything except tawhid; and does not permit intercession except to its people; and as for the mushrikun, then for them is no intercession, as He – the Highest – said: **“So there will not benefit them the intercession of [any] intercessors.”** (al-Muddaththir 48)

And I believe that the jannah and the fire are both created, and that they both exist today, and that they will not cease to exist. And that the believers will see their Lord with their sight on the Day of resurrection, as they see the full moon during the night, without any difference.

And I believe that our prophet Muhammad – may the salah and salam of Allah be upon him – is the seal of all prophets and messengers, and that iman of a slave is not realized until he believes in his Message, and testifies to his prophethood; and that the best of his nation is Abu Bakr as-Siddiq, then ‘Umar al-Faruq, then ‘Uthman dhun-Nurayn, then ‘Ali al-Murtadha, then the rest of the ten, then the people of Badr, then those who pledged alliance under the tree, then the rest of the sahabah – may Allah be pleased with them. And that I accept the companions of the Messenger of Allah – may His salah and salam be upon him – and I mention their good qualities, ask Allah’s pleasure upon them, ask forgiveness for them, and I do not make comparisons of them, and I stay silent upon what took place between them; and I believe in their virtues, acting upon the saying of the Highest: **“And [there is a share for] those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.’”** (al-Hashr 10) and I ask Allah’s pleasure upon the pure mothers of the believers, that they are free of any wickedness, and I agree with the miracles of the awliya’ and what has been shown of them, except that they are not deserving of the right of Allah - the Highest - in anything, and that from them should not be sought anything that they do not have any power over instead of from Allah, and I do not testify that any of the Muslims is in jannah or in the fire, except for those over whom the Messenger of Allah – may His salah and salam be upon him – testified, but I assume best for them, and I fear from harming them, and I do not declare takfir upon any of the Muslims over sins, and I do not expel them from the fold of Islam; and I believe that jihad carries on with every imam, be he good or

wicked, and that salah in the jama'ah behind them is permissible, and that jihad has continued since Allah dispatched Muhammad – may His salah and salam be upon him – until the last of the nation fights the Dajjal, it will never be annulled by the injustice of any unjust, or by the justice of any just.

And I believe in the obligations of hearing and obeying the imams of the Muslims – the good and wicked of them – in what they do not command of disobedience to Allah, and whoever has the office of the khilafah and gathers around him men who are pleased with him, or prevails over them with the sword until he rises as the khalifah, then obedience to him is obligatory; and khuruj against him is prohibited. And I believe in abandoning the people of bida' and opposing them until they repent, and I judge upon them according to what is apparent, and leave their matter to Allah. And I believe that every newly-invented matter in din is a bid'ah.

And I believe that iman is the saying of the tongue and acting upon the pillars, and belief is variable, so it increases with obedience and decreases with disobedience. And it is seventy-odd branches, the highest of them being the testimony that there is no deity except Allah, and lowest being removing a harmful object from a path. And I believe in the obligation of commanding what is good and prohibiting what is evil, according to how the pure shari'ah of Muhammad has obliged us.

So this is 'aqidah in brief, I have written it according to how it came in my mind, so that you can see what I am upon, and Allah is witness over what we have said.

Then it should not be hidden from you, that I have been told that the letter of Sulayman b. Suhaym had reached you, and that some of those who belong to 'ilm in your region had accepted it and believed in it, and Allah knows that this man fabricated lies about me that I did not say, and most of them would never even come to my mind.

So from them is his saying that I deem void the books of the four madhahib, and that I say that people have not been upon anything for six hundred years, and that I call to ijtiḥad, that I leave off taqlid, and that I disrespect the ikhtilaf of scholars, and that I declare takfir upon those who ask from the salihin, that I declare takfir upon al-Busayri, when he says "Oh most honourable of creation"

and that I say, that should I be able, I would have demolished the qubbah of the Messenger of Allah – may His salah and salam be upon him – and that should I be able, I would make of the Ka’bah a sewer, and that I would construct towards it a wooden gutter, and that I prohibit the visiting of the grave of the prophet – may the salah and salam of Allah be upon him – and that I reject visiting the graves of one’s parents and other than them. And that I declare takfir upon whoever swears by other than Allah, and that I declare takfir upon Ibn al-Faridh, and Ibn ‘Arabi, and that I have burned *Dala’il al-Khirat*, and *Rawdh ar-Riyahin*, and that I had named it *Rawdh ash-Shayatin*.

My answer to these issues, is that I say, by Your glory this is a great falsehood; and it is preceded by the falsehood upon Muhammad – may the salah and salam of Allah be upon him – that he has insulted ‘Isa b. Maryam, and the salihin, and their hearts are like those today, slandering and lying and false speech, as the Highest said: **“They only invent falsehood who do not believe in the verses of Allah , and it is those who are the liars.”** (an-Nahl 105) And he – may the salah and salam of Allah be upon him - was attributed falsehood, that he said that the angels, and ‘Isa, and ‘Uzayr are in the fire, so Allah revealed regarding that: **“Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed.”** (al-Anbiya’ 101)

And as for the other issue, that I claim that man does not enter into Islam until he comprehends the meaning of testimony that there is no deity except Allah, and that I teach whomever comes to me asking about its meaning, and that I declare takfir upon whoever vows by other than Allah seeking closeness through his vow, and vows for that purpose, and that to slaughter for other than Allah is kufr, and that this slaughtering is prohibited; then these issues are true, and I have said these things, and I have evidences for them from the speech of Allah and the speech of His Messenger, and from the speech of the scholars who follow it, such as the four imams, and if Allah – the Highest – makes it easy, I will simplify my answer to them in a separate letter, if Allah – the Highest – wills.

Then know and consider the saying of the Highest: **“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance.”** (al-Hujurat 6)



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*Translator's note: May Allah make this an evidence for me and not against me, and likewise for whoever contributed, and may Allah make this beneficial to whoever reads it, and acts upon what they have learned from it. Amin.*

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